UNITY

FREEDOM FELLOWSHIP AND CHARACTER IN RELIGION

(Jenkin Lloyd Jones, Editor 1880-1918)

Editors

John Haynes Holmes Francis Neilson

The Plight of the Preacher

By JOHN HAYNES HOLMES

The Tragedy of Vienna and the Opportunity of Genoa

By BRENT DOW ALLINSON

Why the Church Has Failed

By W. M. BOWER

The Capital Ship as a Floating University

By FREDERICK W. BUSCH

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JOHN HAYNES HOLMES : *Editors* : FRANCIS NEILSON

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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

VOL. LXXXIX. THURSDAY, APRIL 27, 1922 NUMBER 9

SOMEWHERE IN GOD'S UNIVERSE.

In some light or not of sun,
When the mortal race is run,
Somewhere by Creative Grace
We shall find a working place;
Somewhere still to dare and do,
Shun the false and seek the true.
Interest in the cosmic scene
Cannot cease with what has been;
Downright struggle of the soul
Must approximate a goal.

Oh, I know there are who say:
When the darkness follows day
Never shall a morning break—
Life once stilled does not awake.

But the Voice within replies:
Earth-child—Conqueror of skies—
Pigmy—to whom giants bow—
Weakling—brave Explorer thou,
Traveling far from natal lands,
Weighing worlds in thy slim hands,
(Ever more remote the star
Thou makest not familiar)—
Time's small dials only gauge
That which is thine equipage,
Mark the progress of the storm
Beating down thy fragile form.

Dreamer bold, whose scope includes
Life's supernal altitudes,
Dim within thee there appears
Something older than thy years;
Something not for mete and bound,
Compass, scale, and plummet-sound.
Un-precedented child of fate
Who dare write thy ultimate.

JULIAN A. DUBOIS.

It has been encouraging to us that our appeal to the subscribers and friends of UNITY to secure each a new subscriber for us, has met with immediate response. Not a large response—the clerical workers in the Abraham Lincoln Centre office are able without difficulty to keep up with the increased business—but still *a response!* Now we are about it, however, why not make it a *large response?* Why not give UNITY the problem it has never yet faced in all its history—that of finding workers to handle promptly the great volume of new subscriptions? It can be done, if each person who reads these lines does the comparatively easy thing of getting one more person to do the same. You know a friend who ought to read UNITY—who would enjoy UNITY if he knew about it! Why not add him to our subscription list?

Leisure is the condition of culture. A people obliged to spend all its energy in securing food and shelter and in combating foes real and imaginary, is doomed to savagery. The discovery of a food supply that involved a comparatively small amount of labor and would supply a group of people for a long period, released a large amount of energy that could be used for other purposes than obtaining the bare necessities of life. So long as the vast majority of men must labor in shop, mine and factory merely to secure the means to exist, how can they contribute to the larger life of the race? They are doomed to an existence barren of all that makes existence worth while. There is no meaning to a life that must spend its energy in the effort merely to survive. The short hour day must come for all if the latent resources of men are to be freed so that all may do their part in the "revealing of the sons of God." So long as one man is compelled to labor twelve hours a day, we consent to the robbing of a brother of his right to a rich, full and abundant life. But more than that, we are stifling the Living God in his endeavor through men to find expression in the life of humanity.

We said something in these columns, a fortnight ago, about the ominous indifference of the public to the coal strike. We suggested that the prevailing silence might be the calm before a storm which would sweep the present system of coal-production into the scrap-heap, and bring changes that would stagger the nation. We are beginning to wonder if our prophecy is coming true in shorter time than we anticipated, or dared to hope! At least what are we to think when we find the rock-ribbed Philadelphia *Ledger* declaring that the federal government must investigate the coal industry and superintend its management? What does it mean when the conservative New York *Herald* advocates a government control of the coal-mines as drastic as that now imposed upon the railroads? What say the signs when the New York *Times,* center and soul of all reaction, proclaims that "what the coal industry requires is a process of reconstruction," and that until the government acts "the public will continue to be the chief victim of legislative impotence"? Is the sky beginning to crack! Are the foundations of the universe slipping! We do not know—we are not sure. But if we were a coal baron, we would end the present strike at once on any terms. A sound test of sanity is knowing enough to come in when it rains.

What has become of the Dyer Anti-lynching Bill? Passed many weeks ago by a large majority in the House of Representatives, it was sent promptly to the Senate, and there to all intents and purposes it has disappeared. This is the more surprising as the committee to which it was referred, in the due order of business, has as its chairman no less a man than Senator Borah, who has sound instincts and right ideas on this question as in every other question involving humane ideals. What is provided in the Dyer Bill, it may be repeated, is the enactment of law making the crime of lynching a federal offense. Experience has shown convincingly to the Negro and all his friends that lynching altogether escapes the control of the local community or even of the state in which it is committed. There are peculiar conditions, psychological as well as social, which make it impossible for local authorities to handle this monstrous evil. Even though they have the will, which in most cases they do not, they lack altogether the legal sanctions and the power to accomplish anything. As a result lynching has gone on steadily developing from year to year as a characteristic and apparently ineradicable phenomenon of American social life, to the shame and disgrace of the nation everywhere throughout the world. To protect its own fair reputation, to say nothing of the lives of its citizens, it is time that the country should act in its federal capacity—and it is just this that the Dyer Bill provides! What has halted the Bill, it is impossible to say. Senator Borah is of course as incorruptible as he is fearless. The Republican Party is committed to the measure, and has every good political reason for putting it through. It would seem as though, in the confusion which has so long been reigning at Washington, the Bill has for the moment been lost sight of. If so, it is high time that its friends aroused themselves, and reminded the powers-that-be in the capitol to bestir themselves. To this end, UNITY urges its readers to write *at once* three letters—one to Senator Borah, who is now in charge of the Bill, and one to each of the two senators of the state in which each reader resides. In addition a letter addressed direct to President Harding will do much good. Remember, this is by precept and practice an "ear-to-the-ground" administration! Expression of public opinion on pending legislation was never before so carefully watched. Let us act accordingly!

No pen was ever dipped deeper in more deadly poison than the pen with which M. A. Landau-Aldanov wrote his recent book, "Lenin." He indicts the Russian premier of every stupidity, and of every crime save that of taking German gold and thus betraying the revolution for pay. "It cannot be said that Lenin received money from the Government of William II," says Landau-Aldanov (p. 74); on the contrary, Lenin "has won general admiration for his scrupulous honesty" (p. 72). Aside from this one concession, however, the Soviet leader is acquitted of nothing. "Before as well as after the Revolution," says the author, himself a socialist, "Lenin has shown absolute political immorality" (p. 74). It is a terrible denunciation that is spoken in this book—and yet how unmistakably is conveyed the impression of colossal greatness! Lenin may be painted as black as you please, but he remains a giant all the same. In speaking of him, Landau-Aldanov refers as though by a kind of necessity to Peter the Great, Napoleon, Danton, Savonarola—men very different in character and purpose, but all of towering stature as personalities. Whether, as the author asserts, Lenin has done more harm to Russia than any other man who has ever lived, time alone can tell; but that "no man has had more influence on the destiny of (Russia) than Lenin" (p. v), is obvious enough. We advise that everybody read this book. It states the most and worst that can be said against the Bolshevik despot, and at the same time, in spite of itself, reveals the vast range of that intellectual greatness and personal power which make its possessor to outspan all other statesmen of the day, as the area of Russia outspans all other European countries.

Sir Arthur Conan Doyle, like Sir Oliver Lodge before him, brings to the American people confession of his ardent belief in spirit communication. He tells us that we all have spiritual bodies corresponding in every minutest detail with our physical bodies (St. Paul's "bodies celestial and bodies terrestrial"). At death these spiritual bodies are separated from their earthly counterparts, and are straightway born aloft to the heavenly regions. Thus made immortal the dead strive to communicate with the living by means of mediums, which are as necessary to the transmission of their messages as the telegraph wire and instrument are necessary to the transmission of a telegram. Even physical manifestations of the dead are possible. Sir Arthur tells us that he has repeatedly heard their voices, that he has seen with his own eyes the face of his dead mother, that he has felt his son's hand upon his face and the son's kiss upon his brow. All this Conan Doyle states with profound feeling and immense conviction. Such testimony from such a man must be admitted to be impressive. And yet, when analyzed apart from the sincerity and fame of the witness, what is there in all this that is any way new? What this distinguished Englishman tells us is only what has been the stock in trade of every spiritualist since the earliest man saw his first ghost by the grave of his departed. Sir Arthur has made no fresh discovery, and therefore added nothing to our accumulation of knowledge or surmise. Even his language

and illustrations are as antiquated as a musty attic in a haunted house. There is something infinitely pathetic to us in this spectacle of a great author, moved to evangelical fervor by the influence of a superstition as old as the hills, and vast audiences of apparently intelligent men and women listening to his routine story as though it were a revelation from on high. Some day spirit communication may be proved; but if so, it will be not by reiteration of old wives' tales, but by discoveries as fresh in this field as Darwin's in the field of evolution.

Sir Arthur Conan Doyle's testimony about the "living dead" seems especially important to many people because he is an M. D., and thus a scientist. He seems to take rank with William Crookes and Sir Oliver Lodge as a man who knows the methods of scientific investigation, and is trained to the use of scientific material. Such equipment is important, we admit; and, as far as it goes, gives weight to the conclusions reached. But how far does it go? One thing has always impressed us about these scientists who suddenly become converted to the truth of spirit communication, and that is that, no matter how extensive their training and experience in the physical sciences, they have never had any training or experience at all in psychology. Now this field of "spiritualism" so-called, is pre-eminently a psychological field, as see its accurate designation in the phrase "psychical research." In such field, the physical scientist, apart from his familiarity with such matters as the canons of evidence, is quite as much a tyro as any of the rest of us. He knows of course how to handle and test evidence, once it is presented, but *what is evidence?* This is the all-important question in this department of inquiry, and here only the psychologist is competent to speak. What impresses us, in the case of such men as Lodge and Doyle, is the demonstration which they give that scientists, outside their own particular area of experience, are quite as credulous as other men. Certainly knowledge in one direction gives no authority in another. Lodge's greatness as a physicist and Doyle's practice as a physician have no more to do with this question of spirit communication, give them no more right to speak the final word, than Rockefeller's experience as a business man or Foch's as a soldier. What we need here is the testimony of the psychologist; and what we get from the psychologist, thus far at least, is genuine interest, willingness to investigate with open mind, but no conviction. William James went as far as any psychologist, perhaps, but never at any time was he able to state that "psychical research" had proved immortality.

Princess Mary, when she married the Viscount Lascelles, promised before the altar to "obey" her husband. In other words, the Anglican marriage ceremony was followed as faithfully in the case of the one royal princess of the realm as in the case of the humblest peasant girl. This was as it should have been—but never was the ridiculousness of the formal pledge made more apparent! For the custom of the court will not permit Mary to "obey" her husband; in event of conflict, the commoner must of course yield to the blood royal! And what is here a matter of etiquette or custom, is in the case of women generally today, a matter of right and dignity. Women must be freed from the intolerable degradation of being made a serf before the marriage altar. Hence the satisfaction with which we read the recent report of the Commission on Revision of the Book of Common Prayer in the Protestant Episcopal Church of this country! Sweeping changes are proposed in the marriage service, all to the end of placing the woman on a plane of equality with the man. Thus it is recommended that the word "obey" be omitted from the vow of the bride, and the pledges of the two contracting parties be made alike; that the phrase, "who giveth this woman to be married to this man," be struck out; and that the words, "with all my worldly goods I thee endow," be similarly removed. It may seem as though this last change involved the loss to the bride of a special privilege; but what true woman desires thus to sell herself for a price to the chosen of her heart? It is to be hoped that these proposed alterations will be accepted by the triennial General Convention next September. Ministers of the more liberal churches have long since, of their own volition, made these changes.

Christian Work is much excited over Mr. Holmes's affirmation, in his recent book, "New Churches for Old," that the churches have collapsed, and states categorically in reply that "it is not true." We feel perfectly willing to submit the case, as presented by Mr. Holmes and his critic, to any unbiased judge; but here we simply want to register our surprise that this question is discussed, by the majority of clergymen and religious editors, so differently in public from what it is in private. It is difficult for us to recall a minister's conference or round-table in which the condition of the churches was not the subject of lamentation and cries of alarm. On the other hand, when this same problem is presented to the public at large, it is with dazzling optimism, and fierce denunciation of any who dissent. What does this mean, brethren? Are we dishonest? Are we trying to deceive ourselves —and other people? Or are there trade secrets, in religion as in business, which must not be disclosed?

The Plight of the Preacher

In an article in the *Manchester Guardian* (August 8th last), Mr. T. K. Ratcliffe, a frequent and welcome visitor to this country, contrasts preaching in America with that in England. "The preaching ministry," he says, "fills in American church life a much smaller place than the place it continues to fill in this country (England)." In explanation of this fact he points out, among other things, that "the average American church is much more of a modern business than are any of ours (in England)." As a consequence, he says,

> The successful minister must be an administrator. His time is absorbed in a routine of committee and executive work; and, like the American college principal, he tends to become a concentrated business man. It would be absurd to expect that in such circumstances a minister could devote himself to the special and exacting labor of preaching in the old sense. . . . The American minister of religion is primarily a civic servant, (and) his pulpit work necessarily follows certain lines which are not "evangelical" and are anything but academic.

The truth of this statement is obvious to anybody who is familiar with conditions of church life in this country, but to none more vividly and painfully than to the preachers. It reminds one of the striking article published some years ago by Rev. Charles M. Sheldon, in the pages of the *Atlantic Monthly,* in which the plight of the present-day minister, as a sadly overworked jack-of-all-trades, was impressively set forth. The average clergyman today is not only preacher and pastor, as in the old days, but also general manager of the church corporation, chief clerk in the church office, advertising agent or publicity man, committee member *ad libitum,* complete letter writer, educational director, scout master, errand boy, assistant sexton, and all-around public speaker and civic servant. A fairly busy city minister today must write or dictate from fifty to one hundred and fifty letters a week, many of them lengthy and important epistles dealing with intimate personal questions, problems of theological or sociological thought, or matters of large public interest. Week in and week out, he must attend countless committee and directors' meetings; sometimes four or five a day, all amounting to a total of hundreds in the course of a year. He must direct the activities of the many societies and clubs through which his church undertakes to serve the community, and spend three or four evenings a week in attendance at the meetings of these organizations. If he be faithful to his obligations, he must hold himself open for private conferences with members of his church, or with anybody from outside who may care to see him. At any time, frequently without warning, the crowded routine of the day may be broken into by a wedding or a funeral, which may exhaust an hour, two hours, half a day, or even a whole day. And always there is the desk work in the study—jotting down calendar notices, preparing leaflets and circulars, writing articles for newspapers and magazines; and always the platform work in the community—speaking at this dinner, presiding at that public meeting, delivering the Fourth of July oration, delivering the eulogy at the memorial service, giving the address to the graduates at the high school or college, lecturing at the woman's club or in the course in the public schools, welcoming the new minister at the neighboring church, offering the prayer at the laying of the corner-stone of the new city building, and so on. What time has a minister, in the course of such a life as this, for preparing sermons; and what strength has he left, when he enters his pulpit on a Sunday morning, to deliver a sermon? Most preachers are fortunate these days if they can secure two full mornings a week for sermon-preparation; and many a preacher, in sheer desperation, has been forced to the practice of shutting himself off from all human contacts on Saturday, as a condition of having vitality enough to stand erect, to say nothing of delivering an inspiring discourse, on Sunday.

That preaching should suffer, under such conditions as these, is of course inevitable. It is amazing, all things considered, and an everlasting credit to the American clergy, that the standard of preaching has not fallen much lower than it actually has. It is still a not uncommon experience to hear able sermons, and still possible now and then to hear great sermons, from men whose work, altogether apart from the pulpit and its responsibilities, would paralyze the average business or professional man. Such sermons are less frequent, however, today than they were yesterday, and are destined to be still less frequent tomorrow than they are today. For preaching, like every great and noble art, if it is to be properly, to say nothing of greatly done, must be given all, and not merely a fragmentary part, of the energy of its practitioners. A sermon is not a casual talk or passing review, to be prepared under the impulse or at the inspiration of the moment. Rather is it like a poem or a symphony, a literary essay or a set oration—the fruit of meditation, labor, and stress of soul. A sermon is not a lecture delivered as the college professor delivers his lecture to the new class of students who sit at his feet each year, or the peripatetic lyceum or forum star to the new audience that he faces each night. Rather is it a discourse built afresh each week, out of new material of thought and life, to be given to the same congregation which the preacher has faced week after week for lo, these many years. A sermon, in its best estate, is the most arduous as it is also the loftiest challenge which can be offered to the mind and heart of man. Its preparation rightly demands long and quiet hours for reading, not only the best of current literature, but also the great classics of the spirit. There should be other long and quiet hours

for meditation—a man's searching of his mind, and meeting face to face with his own soul. Then should there be still other long and quiet hours for the exhausting labor of writing the actual discourse, on paper or in the furrows of the brain. The preacher, like the poet, must know the divine frenzy of composition; like the musician, he must hear within his heart, the song that he would sing. There must be opportunity for exhaustion and repose, for failure and fresh creation. There must be dream and vision, hard labor in sweat and tears, despair and at last ecstacy of soul. Merely to think of such things in the life of the modern minister, is to be ridiculous. The unhappy and tortured wight, who must stand in a pulpit week after week, "gets" his sermon in the street-car or in the restaurant; he prepares it as he lies awake on Saturday night, or feverishly paces his study on Sunday morning. At the worst, he makes no preparation at all; at the best, he works on his sermon at such moments as are not occupied with correspondence, committee meetings, and personal conferences. What Chrysostom, Tauler, Savonarola, Jonathan Edwards, William Ellery Channing, Cardinal Newman, would have achieved under such circumstances, can only be imagined.

What is to be done, if the art of preaching is to be preserved in this country, is not difficult to state. Mr. Ratcliffe, in his *Manchester Guardian* article, shows the way when he says,

> If the church insists upon making its minister a man of business, it must separate the business from the pulpit, and institute an Order of Preachers.

A preacher, in other words, should be expected to do nothing else but preach! A church should hire a preacher, as it hires an organist, for the performance of one specific function. Is this an extraordinary demand? Do we expect an actor, in addition to playing his role in the play, to manage his theatre, write his advertising, prepare his play-bills, speak at three or four public meetings a week, and now and then sell tickets at the box-office? Do we expect the chief editorial writer in a newspaper to write his "leaders" at any odd moment that is not spent in managing the business office or booming circulation? What would we think if a pianist prepared for his public recitals in the intervals of running a broker's office on Wall Street or directing committee meetings on the East Side? And would we expect a novelist to produce great stories if he wrote them only after he had expended his best energies in being agreeable to people in private conferences or at social gatherings? Preaching is a sacred calling. If its standards are to be maintained, its ideals fulfilled, it must be kept sacred, like every other art, from the distractions and intrusions of the world.

This means, of course, what we have long regarded as the salvation of the dying churches of our day—*the faculty ministry?* A church, when properly organized, will no more think of having one minister for all its work than a college would think of having one professor for all its departments of study. There will be one minister who will serve as the general manager of the society—conduct its correspondence, direct its parish activities, supervise its publicity work, serve as chairman of its committees, and so on. There will be another minister who, as an expert in religious education, will do nothing else but supervise the religious instruction of the children, and do that efficiently. There will be still another minister to have full charge of the public service work of the church in the community at large. There will always be a minister whose work will be that of personal ministration—the "cure of souls"—And lastly there will be the preacher—the man who will walk into his pulpit on Sunday morning, and deliver a sermon for the preparation of which he has had freely at his disposal all the days and hours of the week before! Under some such system as this we would get great preaching. Men whose genius is that of inspired utterance would have their talents not wasted on work which men otherwise gifted could better do, but dedicated to that one thing for which they themselves were borne!

Is this a counsel of perfection? The Catholic Church does not think so, as witness the preaching orders which it has maintained for centuries. The Ethical Culture Society of New York does not think so, for it maintains a faculty exactly comparable to that which has been described. The Old First Presbyterian Church of New York did not think so, when it engaged Dr. Harry Emerson Fosdick, for the single task of preaching once each Sunday morning in its pulpit. This counsel is one of perfection only from the standpoint of a Protestantism imperfectly organized on the basis of denominational separation. The average Protestant church of course finds it difficult to support one minister, to say nothing of four or five. But this is only because the forces of Protestantism are so foolishly divided, so fatally competitive. Let the Protestant churches forget their ancient and inconsequential differences and *unite* and instantly it will be found that one church can occupy the field and do the work of the ten or a dozen churches now in existence. This will mean, among other things, of course, such increase of financial strength for the one united church which takes the place of the many sectarian instutions, that instantly the kind of faculty ministry which has been described, will become feasible. We shall restore our preaching standards when we have gotten rid of our denominations, and not before!

JOHN HAYNES HOLMES.

The Tragedy of Vienna and the Opportunity of Genoa

The city of Vienna is in the grip of an economic crisis worse than any since the dreadful "turnip" winter of 1917-1918. In spite of all that has been done by the foreign relief agencies for the children of Austria, not only those children who have been kept alive up to the present time in hospitals and private homes in large measure by the food provided by the generosity of Americans, but many of their impoverished fathers and mothers as well are facing the severest weather with nothing between them and actual starvation save the fortnightly rations delivered to them regularly by the Anglo-American Relief Mission of the Society of Friends, for which they pay, when they can pay at all, approximately one-fifth of the current value, and the warm luncheons served daily in 200 feeding centers by the American Relief Administration to every undernourished school-child in Vienna.

At the urgent request of one of the daughters of the Archduke Friedrich, who is now living in retirement in Budapest, the Relief Mission of the Society of Friends in Vienna has agreed to provide foodstuffs and clothing to almost one hundred members of the impoverished aristocracy of Austria in the same way that it feeds her hunblest citizens. Funds have been provided from the liquidation of the great estates of the former Archduke scattered throughout the territory of the old Austrian Empire— a liquidation now in process of execution by arrangement with an American syndicate—and upon the Archduchess' personal appeal about one hundred titled persons, some of them formerly prominent in the vanished life of the dual monarchy who are now suffering the pain and humiliation of penury without hope of succor or sympathy from the present authorities of the city, will be allowed to purchase foodstuffs and articles of wearing apparel, new or second-hand, at approximately one-fifth of their value from the depots of the Friends' Mission. Most of these people are living in obscurity in Vienna, and those whom the Archduchess nominates will be provided with the minimum necessities of life to the extent which one dollar per month, expended by the Friends' Mission will provide. By a curious coincidence, the chief of these depots is in the new wing of the Hofburg, the unoccupied Imperial Palace which was still in process of construction at the outbreak of the war. Through the inexorable turning of the wheel of fortune, the very people who once chatted or danced in the brilliant salons of the Palace will now haunt its cellars and cheerless corridors in search of the wherewithal to maintain a slender existence.

The reason for the deplorable conditions prevailing in the Austrian capital, in which a menacing outbreak of plundering and violence occurred recently—conditions which render relief work all but futile—is the unparalleled depreciation of the Austrian paper krone of which more than eight thousand are at present required to buy one dollar. Foodstuffs, 85% of which have now to be imported, are to be had only at fabulous prices. An ordinary suit of cloth costs 75,000 kronen, a can of condensed milk 1,200 kronen, a loaf of bread 400 kronen. The result of one of the strangest paradoxes in history—a starving city whose citizens are held in hopeless economic bondage by paper chains called bank-notes which they cannot break, and yet a city whose superficial appearance is one of unrivalled prosperity in which the shops display the jewels and luxuries of an oriental potentate and the glistening merchandise and furs of a thousand bazaars—all of which can be purchased only by foreigners swarming to the bargaining.

Nothing save a stabilization of the Austrian krone will preserve what is left of the culture and social order of one of the oldest, richest and most ingratiating centers of western civilization. That action lies primarily within the power of the Allies who promised financial credit to the new republican government when it was first established at the time of the signing of the treaty of St. Germain nearly three years ago. The Austrian government has made and is still making every effort to secure those credits and to reduce henceforth the expenses and the large annual deficit of the government to the smallest possible minimum. The great state subsidies upon foodstuffs amounting to 84 milliard kronen, established in order to preserve public order but for long months exerting a demoralizing influence upon the public and causing half the annual deficit of the country, are being gradually removed since the 1st of January—an action which has sent the price of a loaf of bread in Vienna from 74 kronen to almost 400. The effect of the withdrawal of the government food subsidies upon the exchange value of the krone is not yet fully apparent but it seems clear that Vienna cannot much longer survive as a great city unless a much larger foreign loan, public or private, than any yet secured, is forthcoming combined with honest, farsighted and drastic fiscal reform aiming at balancing a ruinous budget by further reduction of expenses and increase of revenues. An honest, unequivocal declaration of bankruptcy on the part of the government would have far more to recommend it than the present policy of thrift and optimism supported, at best temporarily, by the fecundity of the bank-note press and leading inevitably to disaster and chaos. A declaration of this kind would at least challenge the attention of the world and might lead conceivably to the inauguration of an entirely new currency preferably international in character and guarantee, supported by an international consortium of bankers or of governments. The Genoa Conference, in view of the apparent impossibility of opening or even discussing the fatal and stupid treaties which concluded the war, could do nothing better than devote its energies to the single, major problem of establishing such an international currency, adequately guaranteed and carefully administered, and of eliminating the net-work of arbitrary and unnecessary barriers to trade throughout Europe which the establishment of a successful international currency would imply. So directed and impelled by an aroused public opinion that conference might prove to be a turning point in the history of Europe and particularly in the history of the last seven years of crime and chaos which have been infinitely destructive and demoralizing and discreditable to what we call with endless fatuity "the civilized world."

The hour for constructive economic reform is more than opportune, for the failure of all the extremist

programs involving violence has left a hopeless cynicism upon the one hand and an aching incompetence of thought and statesmanship upon the other. The opportunity that is before the Austrian chancellor is as unique and valuable to all of Europe as the obligation to his own people is grave and imperative. Is he a man who can think clearly and speak courageously for the benefit of the entire continent? Heaven grant it! for failing adequate and constructive measures of this kind, the only alternative in a community in which a ton of coal costs twice the monthly salary of a skilled mechanic and butter and eggs and all the good things of life are beyond the reach of everyone save foreigners, is the grim alternative of anarchy and violence and bloody disorder. The condition of affairs in Vienna has definitely passed beyond the stage in which any relief work within present possibility of organization would be adequate even if it were moral. The fate of Austria and the continued existence of her capital as one of the gardens of human civilization is clearly up to the Austrian chancellor, to the Genoa Conference, and to the owners of financial credit in the victorious countries whose costly military triumph, made possible chiefly by the enormous contribution of America, assumes, by reason of the increasing economic paralysis and bankruptcy of their vanquished customers, ever more and more the character of a delusion and a snare.

BRENT D. ALLINSON.

Vienna, Austria.

Why the Church Has Failed

The Church has failed. Yes. But religion has not failed. As true religion has never been in the Church, the downfall of this institution can have but little effect upon the fate of religion. The Church has failed because it was "a house built upon the sand."

The World War, the greatest test of Christianity that the world has ever known, was the final cause of the downfall of the Church. The merciless blast of this gigantic holocaust of the powers of darkness swept to destruction all things not born of the spirit. It came "as a snare on all them that dwelt on the face of the whole earth," "like a thief in the night." And where was the Church? Where was the light that had been preparing for nineteen hundred years to be a beacon that would in storm guide men to safety? It was not burning. It had never been burning. It had been but smouldering, enough alive for men to see a tiny spark, but not of sufficient strength to blaze and light the path. And the result was that, at the first breath of the storm, the light was extinguished, and men were left to wander alone in the darkness, to fall into the chasm.

The Church, instead of standing forth and upholding the laws of God, joined the Pharisees. Instead of preaching the doctrine of "Thou shalt not kill," "Resist not evil," it fostered in every way the spirit of hatred. Instead of condemning war, stemming the tide of destruction, saving civilization, it urged men to sacrifice their lives for "honor," "glory" and the shams and foibles of barbarism. The teaching of humility, renunciation and love was cast aside; mercy and brotherhood were forgotten. The ecclesiasts of every nation offered up prayers asking for victory, evoking the Creator to crush their enemy—blindly beseeching Him to become accessory to a slaughter that was built upon idolatry and composed of millions of men who were breaking His commands, blotting Him out of their lives for material interests.

With hopes of future rewards from the kingdoms of the world, the Church buckled on the armor of the devil. Instead of a house of worship, it became a resort of money-changers. Instead of dispensing the word of God to a needy world, war bonds were sold from the pulpit, constant sacrifice offered to the god of Force. The Prince of Peace was banished and the idols of violence dug up and worshiped: Patriotism, Flags, Heroics, Display, Publicity, Sentimentalism, Propaganda; everything and anything that would blind the people and lure them to the sacrifice.

Caught in a whirlpool of worldly interests and temptations, the Church blindly forsook the rock of Truth and struck out for the quicksands of public opinion. It betrayed Christianity for Present Popularity. And then, to disguise its desertion of divine ideals and principles and to excuse its action, it did all in its power to convince men that this was a "holy" war—that the soldiers were giving their lives to further the kingdom of God; that, in order that this kingdom be established, the enemy must first be wiped from the face of the earth, where they were an abomination in His sight and a stumbling block to mankind. The soldiers were led to believe that for breaking God's laws of "Thou shalt not kill," "Resist not evil," they were really doing Him a service; that He, when He made these laws, did not realize that occasions would arise when men would know better than He what was best for the world and for furthering His kingdom, but that now that such an occasion had arisen and His oversight in the matter had been pointed out to Him, it was His will that they go ahead and kill—and He would give them everlasting life for so doing.

In order that men might not be detracted from the work in hand, the New Testament was laid aside. It was unpatriotic, inasmuch as it forbade the very things all nations were committing. The Sermon on the Mount was especially offensive; it was carefully avoided in the pulpit—only those parts of Christ's teachings which could be misconstrued and distorted to fill the occasion, were used. The Old Testament became suddenly famous. What a refuge it was! Here could be found the ancient dogma of hatred, "An eye for an eye, a tooth for a tooth." Here could be picked up spiritual crums enough to satisfy a lust-maddened world. What mattered the New Testament? . . .

Flags were wrapped around the pulpit; national airs were sung; enlistment bureaus were opened at the very door of the Church. Everything was done to lead men to destruction, away from their Creator. Never before had the Pharisees realized what a blessing this institution could be and what a powerful ally, what a fatal weapon to be used against God in stamping out any lingering doubts or conscience men might have about killing their brother men. The

Church was a catspaw used to rake *in* the chestnuts.

Conscious of its dwindling power, and eager to ally itself with the worldly powers, thus gaining prestige and riches, the Church went into the matter wholeheartedly. It thought that its chance had come: that it could, by temporarily supporting the doctrine of violence, attract to its pews persons of wealth and influence and regain the power that it once held; that the masses would also flock to it; that it could, by passionately preaching the doctrine of the devil for a while, attract men to the doctrine of God—as preached by it.

But the Church misjudged and underrated the intelligence and spirituality of men. Instead of being blinded and led astray by its falsity, the final effect was exactly the opposite. The doctrine that fooled men for a few months, gradually opened their eyes to the truth, gradually awakened them to the fact that this Truth was not in the Church—and never had been. They saw that the institution was a false prophet, one that was hand-in-glove with the kingdoms of the world; one that, instead of trying to save their souls, would, under the slightest stress of persecution, turn and betray them. They saw that the Church, while supposedly upholding the worship of God, secretly worshiped the idols of force and material gain. The Golden Calf was still the chosen God.

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One of the things which contributed greatly to the enlightenment of men, was the doctrine and action of the disciples sent out by the Church during the World War. These ecclesiasts were known as Chaplains. It was their duty to hold service eulogizing the "righteousness" of the cause for which the soldiers were being sent to the slaughter. It was their duty to constantly impress the warriors with a belief that they were crusaders of Christ—the Prince of Peace: that they were giving their lives to further His gospel. It was their duty to painstakingly search the Bible for such portions as could be distorted and camouflaged into a semblance of sanction of war, and found sermons upon these. One of the favored of the scriptures thus chosen, was Christ's words, "Greater love hath no man than this, that a man lay down his life for his friends." In quoting which, of course, careful disguise was made of the fact that He referred to sacrifice entirely removed from violence.

At each service held by these chaplains, "Onward Christian Soldiers" was the battle cry. By stressing a false meaning to the words, this hymn was also to convince men of the spiritual benefit of killing the enemy, of the privilege of fighting for the "right," of being "Christian Soldiers."

That the religious teaching of these ecclesiasts was a psychological success, was attested to by the soldiers—who eagerly went forth to destroy men whom they had never before even seen and whom they in their hearts did not hate; men who were fighting against them because they, themselves, were being blinded and forced to it by just such innoculation of Pharisaical doctrines.

It was a very important part of the duty of these representatives of the Church, to hunt out the soldiers who had any true religious beliefs and convictions, who would not further violence nor kill, and try to make these erring ones over into "Christian Soldiers." It was their duty to talk with them, and try every manner of lure and snare in order to entrap them and get their consent to go against their conscience. Those who held that the commands of God were of greater importance than the desires of men, were constantly preached to, persecuted, and attempts made to "save" them, in order that they embrace the doctrine of force. Innumerable instances of such persecution of those with religious beliefs, are now too well known to the public to need quoting here. Suffice it to say, during the World War, the lowest that a person could sink, was for him to be a conscientious objector—a believer in God. As a reward from the Pharisees, for using careful discretion as to what should be preached to the soldiers and what should be condemned, the chaplains were given rank as officers. They were not forced to defile themselves by contact with the privates; they did not have to eat what was given to these men, but could sit at the officers' mess and partake of the fat of the land. They did not have to sleep among their flock, in barns, upon the ground, below decks upon the troop ships, nor to crowd among thirty or forty in a small box-car. These supposed disciples of the lowly Christ were allowed beds, quartered in the best of surroundings, and supplied with orderlies to do their physical labor and clean their boots. They were not forced to associate with the men whom they were urging to sacrifice. Nor did they. As ministering was left mainly to their own discretion, seldom indeed did they visit the privates, and those sick and crippled and unable to feed and care for themselves. Because of their rank as officers, these ecclesiasts belonged to a higher caste than that of the common soldiers. If a soldier wished to talk to them about Christ, he had first to salute Christ's disciple and stand at rigid attention until put at his ease. He had to approach the disciple with fear of his rank. These Priests of Force were not ones to be lightly approached about the business of God. It scarcely need be said that few, indeed, were the privates who dared venture to address and question them about the wishes of so lowly a person as the Nazarene.

These chaplains were not sent out by the Pharisees for the purpose of furthering the kingdom of God. They could not, without personal loss and "dishonor," further His kingdom; they could not preach His doctrine and still continue as disciples of the doctrine of men. These sheep in wolves' clothing were sent out to blind the people, to lend a religious flavor to a pagan undertaking. They were sent out to hinder those who were seeking the kingdom of God. They were sent out, not because the Pharisees were religious, or considered religion as necessary, but because there were people who *did* have true religious convictions, who hesitated to send their loved ones to slaughter, who needed their consciences deadened, their convictions side-tracked to material furtherance.

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There can be no greater mockery than this present practice of sending out chaplains to preach to and encourage men banded together in armies, navies, and other institutions of violence. If men insist on worshiping the idol of force, why make the matter worse by sending out ministers—pretending to uphold the

worship of God, while secretly encouraging the idolatry of men? Why not put aside this hypocrisy of religion, and render unto Caesar what is Caesar's—and leave God entirely out of consideration? Better this, than what is now being done. It is impossible to serve God and mammon.

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Though the matter of chaplains was undoubtedly a principle factor in focusing the attention of the world upon the weakness of the structure, yet the decay of the Church has been going on for centuries. It was built upon a false foundation to start with, a foundation contrary to Christ's teachings of peace. As all violence must ultimately perish from the earth, it is inimicable that the present Church fall. For, though its representatives have known for generations that it was untrue to the teaching it supposedly represented, yet have they taken no steps to rebuild it. Rather than acknowledge its defects and accept the temporary loss of the respect of mankind while a solid structure was raised, founded upon truth, they have continued to lead a double life: hiding behind every manner of camouflage, blinding the people with imposing ceremonies, smug complacencies, traditions, wordly magnificence, hypocritical costuming; everything and anything to cover up the lack of the Christ spirit, and to conceal the Golden Calf. The Church has been "Like unto a whited sepulchre, indeed beautiful outward, but within full of dead men's bones, and all uncleanness."

The Church is now, and always has been, but a branch of the State—a tool to be used at will by the rulers of the world. It is supported by the rich and influential, with the understanding that it be at their beck and call at all times. Since they support and control it, naturally these people are not going to submit to an institution that condemns their conduct, attacks their morals and brings to mind the falsity of their creed. They do not wish to know the truth, and certainly they are not going to *pay* to have that truth told them.

And so, to retain their patronage, the Church seeks ministers who will not offend these people nor condemn what they are doing, but will rather make them feel that they are good—are pillars of religion. Ministers are chosen (not *called*) who are intellectual, who are well-informed upon world topics and can make interesting impersonal talks upon these subjects. Ministers who can preach politely, who never get so vulgar as to arouse any true emotion in their hearers, who can lightly skim the surface and leave no imprint upon the heart—these are the chosen ones, and to these are given the finest positions and edifices. And to reward the Church for finding such men to preach to them, the wealthy give money to build still finer cathedrals and structures. The rich want white words—the words of Christ were warm with life-blood and color, throbbing with emotion born of conviction.

The cause of the fall of the Church can be traced directly to the failure of its representatives as Christians—their lack of *sacrifice*. Only by sacrifice can real good be wrought; and the amount of good depends entirely upon the quality of sacrifice. Christ's life was a constant sacrifice; and those who walk in his steps must also suffer and drink the cup of material surrender. This the ecclesiasts have always shrunk from. They have taken the broad and easy road. Narrow is the path that leads to God, and it must lead past and beyond the personal love of any worldly possession or gain; it is beset with thorns which tear at the very heart of the traveler.

It is impossible to follow Christ's teachings, and still be an approved minister of the modern Church, as now constituted. This its representatives well know, and rather than challenge public opinion, jeopardize their positions, face personal deprivation and loss, they go on failing themselves and causing others to fail from lack of light.

As the falsity of the Church is becoming gradually manifest to the people of the masses, they are starting to withdraw. Each new and expensive temple has but widened the breach. Each new blaze of worldly splendor has but helped to dim the light of truth.

The masses are withdrawing from a Church that preaches the majority of its biblical sermons from the Old Testament, because it is more comfortable. They are withdrawing from a Church that has practically stricken out of its doctrine the words of Christ, "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." They are withdrawing from a Church that takes no action nor formulates any opinion, without first ascertaining the wishes of the worldly rulers; and then fosters and furthers their decisions, instead of leading these rulers and the world, by turning a fearless face to scorn and opposition, and holding aloft the true light of God.

The masses can no longer support an institution that fosters the spirit of war and force; that preaches patriotism—that the country comes first, and the commands of God, who made the country, last. They cannot believe in a Church that says, under stress of war, at the commands of men, that it is perfectly proper to go out and slay people whom they have never before seen; that, under such circumstances, men can kill all they desire—if the killing is not done for their own personal benefit, but is done in an unselfish manner—a Christian manner; and that, for such killing, they will inherit everlasting life from God.

The masses cannot sanction a church that centers its entire attention on the cigarette, dress and non-sabbath observance evils, and shuts its eyes to the greatest of all evils—War, the father of evil. A church that leaves all world-reformation to the State; a church that takes no direct action for world betterment: disarmament, brotherhood of man, but contents itself with passively offering prayers for God to assist the State—"let George do it."

The masses cannot be drawn to a church that, when they begin to question the truth of its doctrine and start to forsake it, instead of making itself worthy of support, immediately goes over to the Pharisees and uses their lures—pool halls, motion pictures, etc.—to try and regain their patronage.

The masses can find no place for such an institution. What does the present church benefit them? Does it stand up for their rights? Does it heal their sick? Does it satisfy their hunger, either spiritual or physical? Does it do *anything* that they themselves cannot do? No. And as these facts are becoming manifest to the people, they are leaving the Church to fall from its own weakness.

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Only by a complete renovation can the Church regain its lost kingdom and the faith of mankind. Only

by being born again, can it become worthy of leading men to the light. Only by casting out the leaven of the Pharisees, the mote in its own eye, can it see to guide others.

The Church must cease to be the catspaw of the State. It must be of God, not mammon. It must suffer, to regain its soul. It must not devote all its energies to sending out missionaries to foreign lands, but must give attention and activity to solving the problems at home. It is easier to convert the heathen than it is the Pharisees.

The Church must take an active part in, and guide, the social activities of mankind. It can no longer be merely an onlooker. It must participate in, and take a definite stand on, world problems; must form decisions founded on the laws of God, and apply these decisions to the ills of mankind.

The hands of the Church must no longer be lifted in hypocritical prayer, but must reach down and lift up the fallen; they must no longer be hands deep in the pockets of the rich, but hands extended to clasp those of the poor; must not merely be "hands across the sea," but hands extended to help those at its very threshold.

The Church must lead the world, must be the *light* of the world, and not the tool of the world. It must strike at the *cause,* and not the effect. Its doctrine must no longer be merely a salve applied to the surface of the sins of the world; it must be a lance that will probe to the very root of the cause—the ulcers and cankers of patriotism, nationalism, heroics, display, glory and greed, which are eating at the very heart of humanity. It must awaken men to the fact that out of such ulcers grow the terrible pestilence War, and all the other ills of mankind.

The Church must no longer be a nurse, content to follow in the wake of the State and repair the sufferings and deprivations which it inflicts upon men, but must be a means of converting the State, of showing it the light—as God intended.

The Church must make itself a vessel worthy to hold the word of God, a vessel brimming with the Waters of Life, where all mankind can come and drink and be cleansed of the fevers of intolerance. It must be a tree that will bear fruit for mankind, not a refuge for birds of prey.

The Church must no longer dwell with the ninety and nine, nor the four hundred; it must follow down the byways of the world, through the Valley of Persecution, over the Stones of Sacrifice, through the Quicksands of Public Opinion, to find at the end of the way the lost sheep, who is wandering alone through a maze of superstitious reverence of worldly kings, rulers and traditions—and, clasping the lost one to its breast, must carry it back to the fold of God.

W. M. Bower.

The Capital Ship as a Floating University*

We are rapidly passing from one age to another. Not only is one nation affected by this change but the whole world. We have come to see that great blunders have been made in the past, and with new courage and hope we set out resolved not to repeat them in the future. Certain steps have been taken to eliminate war, but in the last analysis, even the Conference on Limitation of Arms, if its aims are accomplished, has only a negative result. War has shown itself to be a harmful and destructive agency in settlement of difficulties arising among nations. It has cost the best brains of humanity, and those who have survived are continually planning new complications. The energy that has hitherto been directed toward the upkeep of the army and navy will now have to flow into other channels. What is the positive substitute we are going to put in place of this destructive agent of Hell? The principle on which any reformation must be based is that we must give something better for the evil thing we take away. How can we eliminate war and bring about a better understanding among nations? The answers have been many, but so far little has been done. Such understanding can be brought about only by getting to know one another better. And to know one another better we must come closer together, closer than we have ever come before.

This, our new age, is not a national but an international age. We have come to understand that countries cannot be separated, but that all the nations belong to one great family. Humanity has come out of its childhood and is passing into its youth, and if we take away playthings from children we have to give them something better to take their place. So, in dealing with international questions, we must substitute, in place of war which has been the customary recourse of nations, something better that will be of international value. All the enlightenment of humanity has come through education, and if we want all the peoples of the earth educated to think internationally, we must give them an international education.

The capacity of the brain and body of the average man and woman can hardly cover all the material of learning that is required for a national education, so, how much more are we handicapped in dealing with international questions? Again, if the present-day world is complicated, how much more complicated will it become when we step forward into the new age of internationalism? We claim that people who have given up a monarchical government must be trained for democratic government—how much more is this true concerning the big problems that lie before the world at present?

There are two main ways of learning, the one by lectures and reading, and the other by traveling and observation. It cannot be successfully denied that the latter is the better method. The ideal classroom with the best ventilation and most modern equipment is only a substitute for nature's classroom under the great dome of heaven. The laboratories with the very latest equipment are only a theoretical means to get the highest results for a practical profession. For children we have long ago adopted a plan of learning by playing, but for adults we could not afford such child-

*The writer of this article is a student of the Rochester Seminary. He was for a time an officer in the Imperial German Army, a desire to escape militarism led him to America, and he is now a citizen of America.

play. Of course, some well-to-do people can adopt this plan, for they have the means to travel and learn by observation. But how will it be possible for the many students to travel and secure their education first hand?

Why not take some of the warships that are no longer of any use and convert them into floating universities? Equip them just as universities on land are equipped, and let them sail around the world. The curriculum for each floating university should provide for visiting the most interesting spots on earth. Students should receive the best education, having as teachers those of the highest grades in the different countries. Lectures ought also to be given on the ship so that no time shall be wasted. The student of history would thus see the spots where history has been made; the student of art would receive his instruction in the best and most famous art-galleries; the student of politics or social questions would obtain material useful for his special field; and the student of medicine would naturally receive the best demonstrations about the latest discoveries in his field. The amount of money that has been spent in the past for the equipment of armies and navies, which has been a very destructive means of settling questions, would be many times better invested in such an undertaking and would bring about the realization of the dream of the ages, the Brotherhood of Man.

Traveling widens the horizon. The "boys" that have been across the ocean have come back with new conceptions of life and a new understanding of the people they came in contact with "over there." If this has happened quite accidentally, how much more might be accomplished with a system of floating universities sailing with scientifically outlined programs and a teaching force of the best minds from all countries? This would give to each country a large group of young and able leaders who would think in international terms. We know that a community or a nation will never reach a higher level than its leaders and this is also true of the world. The future leaders of the world must have the conception of the Brotherhood of Man as a practical aim. Young people with open minds and great hearts ought to study international questions. Only post-graduates and those who prove worthy of their college course should be considered as applicants for the floating universities. Arrangements ought to be made in the different countries when a university ship is expected. Then, as soon as it arrives, say in London or Constantinople, the specializing groups with their professors could leave immediately for the places of instruction. Special trains with sleeping and dining accommodations would have to be provided, so that traveling by day or night might be possible.

If the United States of America would start such a system of floating universities, surely other countries would soon follow. And through the mixing of the most highly cultured students of the different nations a better understanding would result. It would not only bring countries together in learning and commerce but also in social fellowship. It would take away the fear and suspicion now existing among individuals and nations, it would do away with much worry and sickness, and it would bring satisfaction and peace, all through the efforts of the leaders of the coming generation. The condition of the world would become readjusted, and confidence between peoples would be the crowning result.

An international understanding requires an international mind; the creation of an international mind demands an international education. The floating universities would be the one medium for providing this international education which alone will bring about the dream of the ages, the Brotherhood of Man.

FREDERICK W. BUSCH.

ONE HOUR.

To A. J.

Once in a generation
The God who created us all
Reaches down, in infinite pity
  For us of the lesser clan;
He severs a bit of His holiness,
A part of His own great soul,
And leaves it here on the earth with us
  In the shell of a mortal man.

The slender fingers of one of these
He fashioned for artists' tools:
He bade him go out to the mountains—
  The canyons, the forests, the sea—
And bring back on patches of canvas,
With a touch that was sure and true,
The beauties which He created;
  That we all might go and see.

Once when the hours were lonely
I happened to cross his path:
I, who was bred of the city,
  And fettered by street and wall.
He opened with artist magic
The gate to the world outside,
And I rested my eyes on many a thing
  That I never had hoped to see at all.

And now when the hours are sordid
And my faith is growing thin
I shall go back, in the soul of me,
  To those places my feet once trod:
I shall see, with the strength of the inner eye,
Fields of poppies and solemn heights:
I shall recall, that my heart may rest,
  One hour when I walked with God.

JOSEPH ANDREW GALAHAD.

SHAKESPEARE.

On Avon's banks he dwelt, yet in his heart
  He carried all the world of mortal men.
  His fellows were no more within his ken
Than Antony and Caesar. He was part
Of mankind's cosmos, and no soul was strange
  To him. The jealous Moor, Macbeth the king
  Of blood, the luckless Jew, all suffering
The pangs of this earth life, were in the range
Of his great heart; and with sad Hamlet he,
  Our chief philosopher, would read the scroll
  Of human life aright. The tortured soul
Of Lear brought grief to him, in sympathy
The greatest of them all who, English-bred,
Have been by all mankind inherited.

THOMAS CURTIS CLARK.

RESURGAM.

Across all time, and through far space,
  Down long, lost years,
We journey to dear, scattered graves,
  And kneel with tears.

Offerings of love and flowers we bring—
  And from dead fears,
Fresh courage and new hope we gain;
  Oh, coming years!

EMMA N. CARLETON.

CORRESPONDENCE

Suffering of the Intellectuals in Russia

Dear Mr. Editor:

Permit me through the medium of your esteemed publication to call the attention of the American public to a danger threatening civilization over a not inconsiderable part of the world.

I speak not in defense of any political thesis, but on the basis of personal experience and observation, when I say that of all the groups of the Russian population those who have suffered most from the Bolshevik regime are the intellectuals. Soviet power was directed primarily against the so-called bourgeoisie, i. e., against men with capital invested in commerce, industry or finance. Such men were relatively well able to take care of themselves; they had savings on which they could live; they had credit, and most of all they were able in many cases to flee abroad.

The intellectuals, on the contrary, and more particularly the teachers in the higher schools of learning, were entirely unarmed in their struggle with the ravage and beggary that overtook them; they had no savings, no reserves, no credit. The great majority of them were either unable or unwilling to leave; many refused to abandon their posts in the service of education; others hesitated about going, well knowing the difficulty of utilizing intellectual equipment in a foreign land.

University teachers who remained in Russia led and still lead a pitiful existence. Of all the servants of the Soviets, educators receive the most scanty pay. I myself, before leaving Russia, lectured in several of the higher institutions in Kiev and earned about 20,000 rubles *a month,* while to support a family of two one needed to spend 20,000 *a day.* The "academic ration," especially outside of Petrograd and Moscow, existed only on paper. I shall never forget the picture of the professors' turn at the co-operative where this ration was supposed to be issued. Early in the morning in cold and rain and storm the professors stood with bags and baskets for hours in what may truly be called the bread line of communism.

During the winter 1920-1921 a number of great men were lost from the small group of Russian scientific workers. Death took the ablest Russian jurist, Professor I. A. Pokrovsky, who died from heart disease caused by heavy physical labor, the carrying of lumber. V. M. Khvostov, the popular Professor of Roman Law, did away with himself in despair. So did Baron Nolken, the Senator and author of many scientific works, who shot himself, his wife and two children. Death overtook Professor Prince E. N. Trubetskoy, L. M. Lopatin, S. A. Vengerov and many others. A few months ago the life of Professor A. E. Nolde came to an untimely end. All these deaths were the result of privations.

According to information received from Russia, the newest economic policies of the Soviet authorities have made the suffering of the intellectuals even more acute. Rations have been abolished, while the beggarly stipends irregularly paid are insufficient to buy bread. The professors live in unheated rooms, light them with smoky tallow, and eat nothing but gruel.

"The only hope," writes a colleague from Kiev, "is help from abroad. There is now in Kiev a branch of the American Relief Administration. Would it not be possible to persuade the American authorities to use some of their supplies for the benefit of men of science?

The American Relief Administration is coping with hunger on a tremendous scale in the Volga region, and far be it from me to ask for special treatment of the relatively small group of professors and scientists; they can be helped much more simply and more directly through the sending of the regular ten-dollar drafts. The relatively small sum of $2,000 a month for each of the university towns, namely, Petrograd, Moscow, Kiev, Odessa, Kharkov, Kazan and Saratov would provide food for all the professors in Russia.

The food drafts of the American Relief Administration are the only rays of light in the lives of Russians today. All those who have well-to-do relations abroad and those who have even distant relatives in America receive such drafts. But professors and academicians, at least the great majority of them, are not so lucky; they must be cared for by collective effort. It is imperative to collect funds for a regular monthly remittance to the men of learning. The drafts may be addressed to the University Council in each city, explaining in the accompanying letter that the remittance is to be distributed among all the teachers of the higher institutions of learning. In particular in Kiev the packages may be sent to the address of Professor Michael Ivanovich Mitilino, Director of the Institute of National Economy and Chairman of the Committee to assist the scientists. His address is: Kiev, Pushkinskaya, No. 8.

It seems unnecessary to speak of the immeasurable importance to the whole world of preserving for future Russia the thin layer of scientific men, who succeeded in carrying their priceless vessels through the dark days of civil war, hunger and epidemic.

One hears now about the improvement of conditions in Russia and the renewed possibility to study and to teach. But a new danger has arisen: the newly reopened chairs of learning may remain vacant for lack of men to occupy them, and the resurrected journals may have no one to write for them. The Russian scientific workers must be saved. When H. G. Wells distributed pieces of soap among Petrograd scientists this was discussed with a feeling of child-like delight all over Russia.

Now give them bread!

ALEXIS GOLDENWEISER.

An Enemy or Friend to Progress?

April 3, 1922.

Dear Dr. Holmes:

I think the tone of hostility in your editorial about Arthur Nash in the March 30th issue of UNITY was uncalled for. Although Mr. Nash does not see the industrial revolution in the same light in which you do yet he is leagues ahead of his fellow employers and has been leading many reactionary business men to see things in a more humane light.

If he has not found "the solution of the industrial question" it does by no means follow that his conception of the application of the Golden Rule to manufacturing is a mere bubble the "pricking" of which should be considered just cause for editorial glee.

I feel, as you do, that the ultimate solution of the industrial question lies deeper than this policy of benevolent shop management but I see Mr. Nash not as an enemy but a friend to progress nevertheless.

Mr. Nash is not a sentimental religious fanatic but a humble God-fearing man earnestly and honestly trying to apply Christianity to human relationships. I am sure he would be interested to know your point of view and would give it his unbiased consideration if it were presented in a friendly way; but he would be a Christian indeed to read this piquant paragraph of yours without resentment.

The charges which have been made against the A. Nash Company fail to square with the findings of the committee from the Social Service Commission of the Federal Council of Churches which is now (or has recently been) engaged in making a thorough-going investigation of the facts.

I am enclosing a reprint of a recent article published in the *Christian Century* which compares some of the charges against the Nash Company with the findings of the committee just mentioned. . . .

Respectfully yours,

EDWARD A. LEWIS.

[Editorial Note: Mr. Lewis' letter was apparently written without knowledge of the *Survey* article upon which our editorial was based. This article, published after the Federal Council report, is conclusive. We ask those who may agree with Mr. Lewis to read "'Hitting the Trail' in Industry" in the *Survey* for March 18.—ED.

Dr. Charles Strong

To the Editor:

I was much interested to see in a recent copy of UNITY that Charles Strong, of Australia, has been made a representive of that wise little Journal. He is a Scotsman and was sent out of his church in Greenoch (Scotland) for heresy way back in the seventies. He went to Melbourn, Australia, and founded a church which later became one of the best and the most liberal of churches in the city.

My brother, William Gay (also a Scot), was a well-known poet in Australia and it was largely through the influence of Dr. Strong that his work began to be appreciated. He befriended my brother when he was struggling with ill-health and poverty. I also knew Dr. Strong when as a girl I visited my brother. That is twenty years ago and I have entirely lost touch with everyone there (my brother died while I was there). . . .

I thought you might be interested to hear those details regarding this fine hearted man, and pardon the liberty I

THE FIELD

"The World is my country, to do good is my Religion"

THE STORY OF HYANNIS

Five years ago the Congregational and Universalist Churches in Hyannis, Mass., decided to federate. To some it seemed a risky venture, to others it was the logical thing to do under the circumstances, and therefore might be expected to succeed. On the face of it it seems a simple matter for two churches to unite which separately are unable to support a minister and carry on an effective work; a legally called meeting of each, a vote to worship together as one congregation, and the thing is done. But the thing is not done as easily as that. There are years of preparation before the church leaders catch the vision of such a union, and years more before the people themselves are willing to take the step. ..

It is no disgrace to admit that dire necessity finally brought the two churches to the point where they were willing to consider the possibility of federating. Federation is the simplest form of church union. To my mind it is a preliminary step. Two or more churches agree to worship together and jointly support one minister, at the same time keeping their individual churches distinct and preserving their denominational affiliations.

The Universalist and Congregational Churches of Hyannis at first followed this method. They were soon able to make satisfactory adjustments, and in January, 1917, it was agreed to combine the two congregations and Sunday Schools under one pastorate and to worship six months in each church alternately. The trustees of the two organizations constituted a joint committee for the federation. Fortunately both churches were without pastors, a situation which simplified matters considerably. ..

After the busy summer which on the Cape pre-empts heart and brain of all of us, the Federated Church was ready to begin in earnest. The Ladies' Aid Societies of the two denominations organized as one society at once, thus taking the first step towards a closer union. The Sunday School soon passed the one hundred mark and the congregation increased to nearly the capacity of the Universalist Church in which the services had been held since the beginning of July. It was quickly evident that the Congregational building could never meet the requirements of the increasing activities of the new movement, and at the end of the first year it was unanimously agreed that the Universalist building was pre-eminently the best equipped for distinctly religious work, and from that time all of our services have been in that church. ....

Like many country villages Hyannis seemed to care but little for its churches and they were in grave danger of being crowded out by the unusual number of Clubs and Lodges. It may not be fair to say that they had a secondary place, but so it seemed at first. A large number of the families claimed by the two combined churches were adherents in name only, but there has been a constantly increasing number which has finally formed a substantial constituency. The thing which might impress an outsider as somewhat peculiar was the surprising number of worthy men and women who could be relied upon to support every project for the uplift of the community and the welfare of the young people, but who were seldom seen at the church services.

There is no reason to think, however, that Hyannis was worse than other villages in this respect. That portion of the community representing the Federated Parish were interested in a religion for the village and in a church suited to the community but were indifferent as a general thing to so-called denominationalism. A few families in each church were firm adherents to their particular church programs but the majority showed no marked interest in such things.

For four years each church kept its distinct name, but it was not long before it became apparent that the larger life and interests of the community were gradually submerging the distinctive denominational interests and that the people were almost unconsciously transferring their loyalty from the individual church to the larger organization. To form one church which would cement more firmly the members of the two churches and also bring into their fellowship others who were not members of either was now the declared aim of all. All were aware that such a religious body must present as a basis of union a statement of faith sufficiently broad to invite the confidence and allegiance of the entire parish, composed as it was of people of widely varying religious opinions.

Some difficulty arose at first to the project of transferring the property owned by each church to the newly formed Federated body. The Universalist property, conceded by all to be the most valuable, proved a stumbling block to some who could see no reason for pooling the properties at least at so early a period in the venture. It was finally accomplished, however, and today, on the fifth anniversary of the federation, the Federated Church owns the land and building of the two original churches, together with a small legacy. A word should be said in commendation of the generous attitude shown by the Universalist Society in deeding its sightly property to a new church organization. Both of the original churches have made sacrifices which are gratefully acknowledged and we believe that all who share the benefits of those sacrifices are determined that they shall not have been made in vain.

Perhaps in the whole procedure the most delicate situation arose when it came to church memberships. It was hoped of course that the members enrolled in the two churches would transfer their membership to the newly formed church. The situation was somewhat aggravated when it was discovered that the Universalists were members of a Society and not of a church in the strict sense in which the Congregationalists used that term. There was no need for anxiety, however, for when the time came to subscribe their names to the Federated Church the Universalists came forward almost to a man and enrolled as members.

The complete federation was effected last year after the churches had worked and worshipped together four years. Today the Federated Church has an enrollment of 112 resident members and its Sunday School has reached nearly the 200 mark.

I am sure that at the beginning of the sixth year our greatest thought is for what is before us. We are but beginning to see our opportunities and our power to meet them. A year ago we were convinced that the Congregational build-

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take in writing you. May I say also I take very great pleasure and satisfaction in reading your articles and poems in UNITY. They are "bread to the hungry."

Yours in that great fellowship which embraces all,

MAYSIE GAY MCLAREN.

UNITY Fellowship

To the Members of the "Unity Fellowship Association":

Greeting! The names of the members of the fellowship gave me a distinct thrill of pleasure, as I read them in UNITY of April 6, and I was glad to see the Ericksons and Petersons among them—I am a Nilsson myself, a native of Sweden.

I am a member of "The Community Church of New York," so have the great privilege of hearing the voices and seeing the faces of our beloved ministers. (I hope you don't turn green with envy.) I am a member also of another fellowship and we are pledged to "never let the sun go down without having made a special effort to help some one somewhere, somehow"; so today I make this suggestion as a helpful measure, that we, each one as soon as possible secure at least one new subscriber to UNITY, and so help to spread the light of the New Day, and incidentally it will be encouraging to the editors as well—and, if each new subscriber brings one, etc.—"Enuff sed"!

Yours for the Big Union of the Human Family,

LYDIA NILSSON STJERNBERG.

Cannon in Front of School Houses

To the Editor:

In the April issue of *The American Magazine*, in an article (page 16) on George A. Tomlinson, a large steamship operator on the Great Lakes, appears this paragraph:

"Do you realize that the popular heroes are heroes in proportion to the number of men they have killed? In every town between New York and Chicago you find a soldier's monument, or a cannon in the public square. Isn't that so? I have as profound an admiration as anyone has for the men who have fought for their country. But how can we expect to get rid of wars when we set up cannon in front of our schoolhouses?"

I thought you might like to publish this in your magazine.

Yours truly,

(MISS) IDA S. NEWELL.

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ing was proving inadequate for a constantly increasing recreation work. Plans were drawn for its enlargement, but these only served to deepen the conviction that an entirely new plant must some day be erected. Accordingly at a special meeting held in May of last year it was decided to sell the former Congregational church and build a fully equipped recreation building adjoining the Universalist church. We are now waiting the sale of the Congregational building in order to begin on this larger proposition.

The influence of the Federated Pulpit during the summer is becoming so marked that no history of the church could be written without calling attention to it. The large attendance at the Summer School and the number of summer visitors offers a rare opportunity for the Hyannis Federated Church with its message of sane, wholesome religion to make itself felt in ever widening circles. As the years go by we feel that this organization through its pulpit, its activities and its people can stand out supremely as one which proclaims in very truth a Gospel of Good Tidings.

—The Community Churchman.

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